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THE
CHRISTIAN OBSERVATORY:

A
Religious and Literary Magazine.

A. W. McCLURE, EDITOR.

I WILL stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved.—*Hab. ii. 1.*

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TERMS.

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THE
CHRISTIAN OBSERVATORY.

VOL. II.

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THE MASSACHUSETTS CONVENTION.

THE tactics of the Unitarians, in their warfare against orthodoxy, are both curious and simple. The whole policy seems to consist in ringing all possible variations on either of two tunes, according to the immediate object to be attained. If it be the present purpose to make some new inroads upon us, they loudly proclaim and magnify the differences between us and them. All the talk is of our creed-bondage, our dislike of free inquiry, our bigotry, our exclusiveness, our gloominess, and our ignorance. These, and the like repulsive traits are largely imputed to us. We are spoken of, as certainly worshipping three separate gods, as fatalists, as believers in the damnation of infants, and as mortally opposed to all the joyous affections and innocent delights of life.* All this is contrasted with the liberality, the mental freedom, the simple belief, the refinement and literary cultivation, which are assumed as the manifest attributes of Unitarianism. But when, on the contrary, the object is not so much to steal anything more from us, as to keep what they have purloined, and prevent it from relapsing into our rightful possession, then the strain is reversed at once, as easily as the notes of the lyre can be changed from one tune to another. The differences between us and them dwindle almost to nothing. We are entirely agreed as to the main truths of the gospel,—the necessity of practical goodness and godly living. There is no

* As one confirmation of this statement, we refer to the numerous slanders of "Crito," the New York correspondent of the "Christian Register," and to the more recent calumnies of the editor of that paper.

diversity except in unessential points, matters of mere speculation and private opinion. They strive to talk as evangelically as possible. They artfully use orthodox phraseology, and by mental reservation employ our customary religious diction, which they used to call our "cant," in some constrained Unitarian sense. The morality of this practice has even been elaborately defended by Dr. Dewey and others. It pleases them mightily to fancy that they exactly hit the tone of orthodox discourse, like the Frenchman who vain-gloriously boasts of speaking English "like one native," wholly unconscious how absurdly "his speech bewrayeth him." Alas! to think, that they can drown themselves in such a shallow delusion as to imagine, that the vocabulary of spiritual religion can ever serve as a substitute for piety; or that it can be naturally uttered, except as it comes from the fulness of a heart which grace has turned from depravity and enmity to love and devotion. While in this mood, they will profess to believe in the scriptural doctrines as to the Father, the Son, and the Holy Ghost, salvation by Christ's death, regeneration, and the necessity of faith. They harp upon the close approximation, almost amounting to identity, of the two opposing systems, and follow the fashion set by the late Dr. Holley, who, we believe, first applied to these systems Butler's famous couplet:

"Strange such a difference there should be
"Twixt tweedledum and tweedledee!"

With all submission, however, the difference may amount to as much as, in the nature of the thing is possible. The names Rehoboam and Jeroboam might jingle quite harmoniously in Hudibrastic rhyme; but for all that, as the Bible has it, "there was war between them all their days."

It is a great object with Unitarianism to "get in" as much as possible with other denominations. It hopes, in this way to impregnate all about it with its leaven. It has never been fond of marching forth into the open field, to uplift its standard, and to gather under it all who can be enticed or constrained to enlist. It prefers to creep in by side-cuts, to insinuate itself into religious establishments already existing, and to slyly seize into its possession all it can before suspicion is aroused. It has no sympathy with the noble disposition of the apostle, "not to boast in another man's line of things made ready to his hand." Rather than

found its own seminaries, it will furtively manage to get the control of some orthodox institution, such as Harvard College originally was. Rather than build its own tabernacles, it will, if possible, by all the concealed arts of policy and management, obtain the legal control of the temples piously dedicated to the Father, Son, and Holy Ghost. Thus of the one hundred and sixty-four Unitarian churches now existing in Massachusetts, only *fifty* were originally planted by Unitarian enterprize. The others were founded by the Orthodox; but were subsequently manœuvred into the hands of their wily opposers. Some of these spoliations were attended with circumstances of aggravated moral cruelty; and many a "house of prayer" has been made into a robbers' cave. This wholesale plundering is varnished over with the polite and taking title of "progress of liberal sentiments." And even now, in public addresses and sermons, the Unitarians console themselves for the slow growth of their denomination as a recognized sect, by asserting that they are accomplishing their "mission" still better by the silent and sure process of corrupting the orthodoxy of the evangelical bodies around them. It is inconceivable how they can glory in such shame; but, at some points, their consciences seem strangely void of sensibility.

This besetting sin of theirs, this disposition to secure to themselves the exclusive control of religious and charitable trusts which were not originally designed for them, well entitles them to the name of the "Spoils' Party." Some very noticeable strokes of their craft and subtlety in such matters were developed at the last Convention of Congregational Ministers of Massachusetts. At its meeting in 1847, this body, at the instance of the Pastoral Association, which comprises the orthodox ministry of the state, had appointed a Committee of twelve, half of them orthodox, and half of them Unitarian, "to take into consideration the relations and rights of the respective denominations in the Convention, and the Massachusetts Congregational Charitable Society."

At the meeting this year, that Committee presented an elaborate and able Report, which had the sanction of all the orthodox, and of three of the Unitarian members of the Committee. This report gives a brief history of the Convention; of the manner in which it originated the charity-funds for the relief of the widows and orphans of its members; of the steps taken by it

to procure the incorporation of the Congregational Charitable Society, for the better management of the funds which might be contributed for that purpose; and of the influence which the Convention long exercised in the affairs of that Corporation, whose funds have accumulated to nearly one hundred thousand dollars. It is stated that of this Corporation, which elects its own members, and is legally independent of the Convention from whence it derived its birth and nurture, but six of the thirty members are orthodox. This small proportion is even smaller than it was in 1813, when the two denominations in the parent Convention became distinct. Considering that the Society was incorporated at the instance and for the benefit of the whole Convention, all of whose members have an equal interest in its wise and equitable management, it is evident that, on principles of moral propriety, or natural justice, the Unitarians should have only their proportionable share in the control of its affairs. This share, as they have but very little more than one fourth of the churches and pastors in the state, should be nearer nine members than twenty-four.*

Upon this subject, the Report expresses itself in the following manner: "Your Committee believe, that the whole Convention will entertain the hope, that when all the facts in the history of the Convention and Charitable Society are fully considered, the relations of the denominations in the Congregational Charitable Society will be satisfactorily arranged. It is believed that it would be gratifying to a majority of both parties, if the two portions of the Congregational body should share harmoniously, and with a nearer approach to equality, in the management of the Society, each of them sacredly regarding the just expectations and wishes of the other, so long as they retain their respective denominational distinctness."

The residue of the Report is taken up with the contested elections of the annual preachers before the Convention; and intimates that the Unitarians would be satisfied, if once in three years they were allowed to elect the preacher from their own ranks. The Report proposes no specific action on either of the subjects to which it relates; it being apparently understood, that

* Last year, of the six hundred and three Congregational churches in this Commonwealth, four hundred and thirty-nine were Orthodox.

its suggestions would be silently carried into effect as the result of mutual good understanding, and of a common desire to avoid unpleasant collisions in future. The reading of the Report was followed by a smart discussion, in which a strenuous attempt to quash it was made by two very respectable old members, who have made an almost annual stultification of themselves in the Convention, by proclaiming that they are neither orthodox nor heterodox. This absurd proclamation is always equally disbelieved, and equally laughed at, by both parties in that body, who hardly agree so well in any thing else.

In the course of the discussion, three Unitarian members of the Committee of twelve, produced a minority Report. This document controverts none of the facts as stated in the other Report; but takes exception at its "general complexion," mainly because it recognizes the existence of that most palpable and undeniable fact, the existence of distinct parties in the Convention. The plain English of this is, that the minority of the Committee, and all who concur with them, are neither "liberal" nor just enough to approve of any attempt to restore to the orthodox majority in our churches that share of influence to which their numbers, their moral unity, and the merest justice entitle them.

Something might be said of the unhandsomeness of such behavior on the part of a minority of any committee, who should discuss the report prepared by the majority, and obtain many alterations in it to accommodate their notions; and, then, having secured these advantages, should silently draw up another report, without submitting it to the majority of the Committee, and allowing similar opportunity to suggest alteration and amendment. The course of that minority in the Convention's Committee would be denounced as highly dishonorable in any political body.

The debate in the Convention between the respective advocates of the two Reports was exceedingly interesting, and marked by all the courtesy and dignity becoming a clerical assemblage. The only exception to this remark was in the language of the reverend gentleman on whom devolved the task of introducing the minority Report. Most curious was the passage between him and one of the orthodox members of the Committee; and it afforded a fine illustration of the fact that plain, straight-forward, and honest orthodoxy is more than a match, in open contest, for Unitarian subtlety and finesse. We venture to predict, that the

minority's reporter will never again expose himself to the harpoon of the whaler. In vain did he strive to shake off the barbed weapon so "deep infixed," or to run off with the interminable line ; his desperate struggles only hastened his fate, and made his capture sure.

We are bound to add, that two of the Unitarian members of the Committee, in a manner highly honorable to their integrity, gave their testimony against their offending brother.

It is proper to notice the few arguments which were advanced on the part of the advocates of the minority Report.

It was urged that there is in the Convention an increasing party, which utterly refuses to be ranked either as Orthodox or Unitarian ; and which would therefore be excluded from influence by adopting the plans suggested by the majority of the Committee. It may be replied, that this non-descript party is a mere offshoot from the Unitarian stock, containing no individual ever known as an orthodox minister ; that it is thoroughly animated by the Unitarian ideas on all points ; that for all practical purposes it is one and the same with Unitarianism ; that it is a more dangerous foe to orthodoxy, because more insidious and intangible, than open Unitarianism ; and, finally, that many of the members of this party without a name and without avowed principles, profess to prefer this mystifying policy, because it affords a better opportunity to infiltrate what they call "liberal ideas of Christianity," than any form of denominational effort can give. Can it be thought strange, that the orthodox portion of the Convention should think it hard to be excluded from their obvious rights, merely because this anonymous faction in the Unitarian party knows not how to put in an appreciable claim to its proportion of influence in the concerns of the whole body ?

The orthodox can have no respect for such speckled and ring-streaked cattle, which never stand still long enough to be counted. What if the Unitarians are so unfortunate as to have no good understanding among themselves ? Because they are split into various sections, is that any reason why the orthodox should be bereft of the ordinary and proper benefits of their own happy union ? Though there is great range for diversity of opinion within the vast bounds of orthodox sentiment, yet on the grand doctrines of the Trinity, the supreme divinity of Christ, total depravity, vicarious atonement, special grace in regeneration,

eternal predestination and election, and everlasting future retributions,—on such fundamental points as these, the orthodoxy of Massachusetts presents an unbroken front. It is of one mind, and is as one man. Its ministers may be counted with the utmost precision, and their proper share of influence in all that concerns Congregationalism may be reckoned with arithmetical exactness.

It was also pretended on the part of the supporters of the minority Report in the Convention, that by going back of the records, whose accuracy they would not question, they had heard some floating traditionary tale, traceable to no responsible teller thereof, to the effect that some unknown generous laymen were the first to hint to the ministers the benefit likely to result from procuring a corporation to manage their charity funds. From this tradition it was argued, that the corporation was always an independent body, whose proceedings the Convention had no moral right to take into consideration. But what if such a tradition could be verified? The fact that the old ministers had been discreet enough to take a judicious hint from their lay brethren, could not alter the facts stated in the majority Report, as derived from official sources. To “go back of the record,” at this late day, would be contrary to the plainest dictates of common sense and common law, which give to official records, kept “in perpetual memory of a thing,” the highest character of documentary evidence. Why else should records be kept at all?

One reverend doctor in the Convention, himself a member of the Congregational Charitable Society, insisted that the Society, in filling vacancies in its own body, chose men without any regard to their religious sentiments whatever, and only in view of their “position in society and punctuality!” That is to say, they must belong to the moneyed aristocracy, who always pay on demand; they must, whether laymen or clergymen, be rich either in present or in prospect. Now, though the orthodox would not deem it consistent with New Testament ideas on the subject to boast of their wealth, if they had it, there are yet among them some, who, like Selina, the Countess of Huntington, Whitefield’s wealthy patroness, might “thank God for the letter M, where it is said that ‘not many mighty, not many noble, are called.’” There are surely enough of such, who are “obedient to the faith” among the orthodox of Massachusetts, whose “social position and punctuality” would fully justify their advance-

ment to the honor and dignity of filling all the seats to which we are entitled at the board of the Charitable Society.

But the pretence, that no regard is paid to religious belief in the selection of new members, is utterly futile. Else how has it happened, that none but some sort of a Congregationalist was ever "taken into the number?" Nay, this pretence is confuted by another argument much relied upon by the supporters of the minority Report, who asserted that due care was taken, in filling vacancies, that the new member should be of the same religious complexion with his predecessor. Of course, then, his religious sentiments, though nothing may be openly said about them, must be distinctly taken into account.

This policy is the very thing complained of by the Pastoral Association, because it must necessarily *perpetuate* the injustice complained of. And more; it must aggravate that injustice from year to year. During the last twenty-five years, there have been gathered in Massachusetts, full two hundred and twenty-five orthodox churches. They have increased nearly at the rate of ten per annum; while the number of Unitarian churches has remained nearly stationary.* And the proportion of communicants in the orthodox churches as compared with the Unitarian, is vastly greater than that in the number of the churches themselves; being, probably, as ten to one. If this course of things should go on for another quarter of a century, the disproportion between the two denominations must be vastly greater than it is now; and to perpetuate the wrong in the manner we are complaining of, is to accumulate cause of just contempt and indignation.

While we are speaking of the manner in which the Unitarian wire-pullers fill vacancies in corporations under their control, wherein there happen to be a few places held by orthodox members whom it would be unwise utterly to exclude, we will allude to a piece of their craft, which comes very near to what is called "low cunning." They are careful, in many cases, not to select the individual whom the orthodox community, if allowed to speak for itself, would have nominated to keep the charge of its proper interest in that particular sphere of duty. They thus, in effect, fill our vacancies, as well as their own. In this way, the leaders of the game mock the orthodox, in various cases, with a vain

* Thirteen new orthodox churches, at least, were gathered last year.

show of representation; while they shut up their mouths from remonstrances, whose utterance is inhibited by brotherly love.

The last argument by which the advocates of the minority Report seek to justify the undue preponderance gained by accident, or by that "wisdom of this world" which knows how to turn accidents to good account, is of a pecuniary nature. Though the largest single donation to the funds of the Charitable Society was made by an orthodox benefactor, yet it is said, that of the whole amount, four-fifths came originally from Unitarian donors.

We know not on what authority it is stated, that four-fifths of the fund in question originated in the manner alleged. But it has been intimated, that this result is obtained by including those donations which came from churches now known as Unitarian, though not regarded as such at the time when the donations were made. This, however, would be a very fallacious rule. Less than forty years ago, those very churches would have disowned the name of "Unitarian" with some displeasure. Of this we have a most unexceptionable witness, in Rev. Francis Parkman, D. D., one of the richest, if not one of the wisest of the Unitarian divines now living; and whose "social position and punctuality" have qualified him to enter that aristocratic circle, the Congregational Charitable Society. In the year 1812, this gentleman wrote a letter for publication, which was printed at London, in the Monthly Repository. In this letter, Mr. Parkman, after showing that he had enjoyed the most ample means of information on the subject of Unitarianism in Boston and the vicinity, declares, that he knew of but one minister of whom he had reason to *infer* that he was a Unitarian, that this minister refrained from preaching his sentiments, and that "many of his people were widely different from him." Even of Dr. Freeman, who had been more bold against orthodoxy than any other clergyman, Mr. Parkman says, that he never heard him "express an Unitarian sentiment," and believes that "he carefully avoids it in the pulpit, because it might unnecessarily disturb some of his hearers." Mr. Parkman goes so far as to assert, that "with the exception of two or three, or, at most, *four or five heads of families*, I may safely say, that there is scarcely a parishioner in Boston, who would not be shocked at hearing his minister preach the peculiarities of Unitarianism." This is strong testimony; and hence it follows that donations to the Charitable Society's

funds coming from any of these churches prior to 1812, cannot be put to the credit of Unitarianism.

But suppose that four-fifths of the funds had been given by honest and avowed Unitarians, the donors knew what they were doing with their money ; they meant to give it for the benefit of the *whole body* of Congregational pastors in the State. It is but a fair presumption that they wished their benefactions to be managed by those who had the highest interest in the right application of them. In this case, the orthodox portion of those managers should of course represent, in some fair proportion, the number of orthodox members in the whole body.

And who can blame the orthodox part of the community, if it is not very bountiful to a corporation which has been regulated ever since the year 1813, on the most selfish and exclusive principles of Unitarian bigotry, so far as respects its membership? Why should they further enrich their spoilers? For them to do it would be madness: and to ask them to do it would be insult. To shut out the orthodox from their share of the trust by a perpetual decree, and then to urge their subsequent reluctance to contribute to the fund as a reason for that decree, is as infamous in morals as it is ridiculous in logic. The fact is, that nothing has done so much to stint the liberality of the orthodox in respect to *trust-funds*, as the course which the Unitarians have pursued in treating all such funds as "lawful plunder" whenever they can steal near enough to the prize to steal it away. The feeling prevails among us, that no trust-deeds can be framed so strong and explicit, as to secure the booty from the "itching palms" of Unitarian scribes and lawyers. It is long since we have dared to endow even a church, for fear of tempting the Unitarians to worm themselves in privily, and in time to consume the whole in real "liberal" style, as they have done in so many instances. For many years, the streams of orthodox munificence, which far exceeds that of the Unitarians, have flowed in channels of present usefulness, and are absorbed forthwith in irrigating and reclaiming the wide waste of human ignorance and misery.

But we can dwell no longer on the sorry arguments of those who endeavor to justify the continuance of Unitarian aggressions upon funds and institutions, which either were not meant for them at all, or are only intended for them in some just proportion to their numbers in the whole body of churches called Congrega-

tional. These arguments do but condemn the apologists out of their own mouths.

The recent proceedings in the Convention have brought out some facts, which may almost be called discoveries. It is no new thing, to be sure, to find, that a portion of the Unitarians, "who have gone in the way of Cain, and ran greedily after the error of Balaam for reward," is unwilling to refund the wages of unrighteousness, and to disgorge those ill-gotten gains to which they cling as a chief element of power and influence. This we already knew too well. They have long acted in this matter,

"According to the good old plan,
That they should get who have the power,
And they should keep who can."

They would have us believe that their party and its practices have existed in New England for a century or more ;

"And crabbed use the conscience sears
In sinners of an hundred years."

It is pretty evident, that they are afraid to do what is right by the orthodox, lest the latter, when they have the power, may do as the Unitarians have done. A fear as natural to their guilty consciences, as it is unjust to our real disposition.

But we have ascertained, what before we did not fully believe, that there is among the Unitarians a number of fair and honorable men, who begin to see the injustice which has been inflicted upon their orthodox brethren, and who sincerely desire that reparation may be made. We have been so long aggrieved by the unrighteous and immoral policy of the Unitarian party, that it has ruined their character for general integrity in our eyes, and made us feel that they could not be Christians. The sense of ungenerous usage and of scandalous wrong sustained at their hands, has not only had the necessary effect of alienating our feelings still more from their doctrinal errors, but of making us feel that those errors have corrupted their moral principles. The fact which has been brought to light, that there are some of them who are sincerely disposed to do right in the premises, has done more to conciliate our respect and esteem than we can readily express. Hence the calmness of the orthodox ministers in the recent debate. They felt a rising hope that they might yet be

righted, not so much by any efforts of their own, as by a sense of justice on the part of Unitarians sincerely desirous to retrieve the reputation of their party.

It may be, that the all-wise providence of God has permitted the great defection from the faith in a part of the churches related to the Massachusetts Convention, in order to exhibit to the world a full experiment, under circumstances most favorable, of the utter insufficiency of Unitarianism for our moral wants as immortal creatures of God, and as sinners against him. Every year affords more melancholy proof that it is, as Dr. Channing declares in his correspondence with Blanco White, an utter failure as to a redemptive and regenerative social influence. And the same good Providence, which permitted this important experiment to be made, may have so long preserved the union of the Convention, against the wishes perhaps of an immense majority, to facilitate the recovering of many of its disappointed and repentant members to that soundness in the faith, and fervency in spirit, which are the true adjuncts of vital piety.

ON CALLING YOUNG MEN TO THE MINISTRY.

THE following is an extract from the recent work of the Rev. Mr. James of Birmingham, England, entitled "An Earnest Ministry: "

"V. We should as pastors of the churches, look round our respective flocks, and see what devoted youths of ardent piety and competent abilities we have in our circle, who are likely to be useful as ministers of Christ, and should call them out to the work, without waiting for the first impulse to come from themselves." P. 258.

Usefulness in the ministry depends very much on two things, acceptableness and comfort in the work. Both of these greatly depend upon the strength of enthusiasm in the minister. An enthusiastic preacher may not be qualified, by natural or acquired endowments, for every pulpit or pastoral charge; but there will be a place for him, and he will bind the people to his ministrations by the force of his own interest in his work. No man will succeed well as a preacher who is not enthusiastic. The mechan-

ical preparation of sermons, all run in the same mould, with faultless accuracy, it may be, and unexceptionable as to doctrine, will not secure for a preacher, at the present day, a lasting hold upon the affections of the people. His presses must burst forth with new wine. He must produce sermons occasionally which will make an excitement in the minds of the people, as their minds are excited by productions in other departments of thought. The opening of a rail-road, the arrival of a remarkable piece of statuary, a great speech in Congress, a new steamboat of extraordinary size and beauty for Long Island Sound, the constant signs of enterprize in towns and cities, improvements in machinery, and revolutions abroad, all seem to dwarf and overshadow that pulpit in which the preacher does not make men feel the onward progress of his own mind, and the infinitely supreme interest and power of his themes.

A man who is put into the ministry with no more discrimination than one is put into a jury list, just to make up a number ; — a man who exercises the office of preacher or pastor as he would the calling of a milkman or baker, dealing out just so much at just such times ; — a mere hireling, a cabinet-maker of sermons, a broker in spiritual things, a contractor for so much work to be delivered per agreement, is getting to be like a second-hand article in the auction-rooms, for which necessity, and not taste or choice, finds a purchaser.

To make such an impression on the people as will create an interest in coming to meeting on the Sabbath, a minister must not rely on their regard to the fourth commandment, or to the Scriptural injunction not to neglect the assembling of themselves together. He must make them feel that their minds will surely be roused, their hearts affected, their attention in many ways repaid, if they come to the house of God. This he cannot do by his piety alone. His whole man must be put in requisition ; he must stir the minds of his people and make them feel his power, or they will desert him. While truth is the same from age to age, the style and manner of presenting it vary. Progress is to be looked for as regards preaching, not in novel sentiments, but in the evident growth of the preacher's mind, and his power of adapting himself to new circumstances, and his scholar-like discovery of veins, and fields, and hidden springs of thought, in the Bible. A mere drudge, a man chained to the oar of the profes-

sion by a sense of duty, or a man who relies on the divine right of the ministry for his power over men, is behind the age. The word *enthusiasm* expresses the peculiar qualification, which the pious and learned preacher needs at the present day.

But with this, and as one indispensable requisite for it, without which, indeed, a man cannot long remain in the pulpit, there must be comfort in the work. A minister must feel that for him this employment is the very best to which he could have devoted himself. He must see such adaptedness in himself to the work, and experience such satisfaction in his business, that he will feel himself to have been designed for this employment. No account need here be made of those occasional seasons of depression, in which the most useful ministers fear that they have misinterpreted the path of duty in entering the ministry. For if these seasons are protracted into a uniform state of discontent, usefulness is at an end. No man is more to be pitied than a discontented minister of the Gospel, to whom preaching and pastoral labors are irksome, who wishes that he had followed the seas, or had practised law or medicine, or had engaged in trade. He drags his weary way along through every professional duty; he feels but little interest in promoting the conversion of his hearers, or the piety of his church; he falls asleep at Gethsemane, and feels compelled to bear a cross whenever he goes with Christ to Calvary. He doubts, he makes others doubt, the genuineness of his religious experience; whereas he may only have mistaken his calling. His nervous temperament, his unconquerable reluctance at familiar intercourse with men, his fastidious tastes and feelings which shrink from contact with human nature in its disagreeable presentations, his consciousness of being awkward in his manners, of not having the power to please or move men, deprive him of comfort in his work.

Many who followed their own wishes, uninfluenced by others, have thus proved to themselves and others, that they mistook their calling. He who should advise a young man to enter the ministry "without waiting for the first impulse to come from himself," would not indeed be the cause of more unhappiness than many have brought on themselves; yet it may be doubted whether, in view of all which is now demanded of a minister, there should not be a strong impulse in the mind of a young man towards the ministry, before we "call him out to the work."

This "impulse" is the secret of enthusiasm, and the necessary means of comfort in the profession. No man ever succeeded in the fine arts without an impulse towards them. The practice of medicine, or law, is more mechanical; a man may continue in those professions, make money, and be comfortable, who works wholly by rule. Preaching calls for the exercise of the very best feelings of our nature, depends for its acceptableness very much on the evident presence of the affections in it, and affords more room for genius, which is born of enthusiasm, or at least nurtured by it, than the common practice at the bar, or of medicine. Yet we all know that, while a physician will be tolerated provided he be not ignorant, and a lawyer may be eminent as a counsellor who seldom if ever opens his mouth in the courts, he who is enthusiastic in the study of diseases, in watching a case of sickness, in performing surgical practice, or who gives his earnest efforts to the able elucidation and management of a case in law, takes high rank in these respective callings. That, however, which is merely an auxiliary in these professions, is indispensable to acceptableness and comfort in the sacred office. There must be an "impulse." The youth must feel the divine inbreathing. The sea must work to foam if a Venus shall rise from it; Minerva must burst like a warrior from the head of Jupiter.

With due deference to the author quoted in the beginning of these remarks, we may question the safety of his advice in this particular. The Christian ministry needs to be increased in power of impression, more than in numbers. A poor preacher is a serious injury; and he who keeps him out of the profession, may do something useful for the soul of that man, and for the souls of them who would have been obliged to hear him. Still the subject is difficult and delicate. We cannot always tell what sort of a preacher a man will be, till he is in the pulpit. Yet we may pronounce with safety of some, that they do not give the usual promise which should be afforded by young men, of becoming acceptable preachers. The object of these remarks is not to dissuade from all interposition on the part of ministers and Christian friends in bringing young men into the ministry, but to call attention to the necessity of an inward impulse towards the ministry in candidates for the sacred office. They need such a call to the work from the Holy Spirit, as will constrain them to cry with the apostle: "Wo is me, if I preach not the gospel."

THE TRIAL OF FAITH.

FROM the days of Abraham, it has been the marked peculiarity of the people of God, that they are a *tried* people. They are tried, not only as individuals, by personal tests of character; but collectively, by more general tests applied to them, as to a body of men united in covenant with God and each other. Thus the Israelites were put to the open test as to their sincerity and faithfulness, sometimes by the insidious seductions of idolatry, and sometimes by the sore trials of captivity. As the crucible severely proves the quality of the precious metals, and separates the gold from the dross, so God hath usually chosen his people in the furnace of affliction, that the fiery trial may distinguish the precious from the vile. Even the best of men need to pass through the experiment, that they may know themselves, and be acknowledged by others as tried and true. As saith the prophet of God: "Some of them of understanding shall fall, to try them, and to purge, and to make them white." And as the result of the fiery ordeal to which they were subjected, he says: "Many shall be purified, and made white, and tried."

The same course is pursued with the Church under the gospel. From age to age, Christ's baptized disciples have ever found their Master "sitting as a refiner and purifier of silver," who seats himself patiently at his task, moderating the heat, stirring the molten mass, removing the reprobate metal, and never viewing the experiment as complete till he can clearly see his own image mirrored in radiant beauty on the glowing surface.

The process of trial has varied at different times, according to the varying circumstances of the Church. Thus in the first centuries of the Christian era, there was a long and searching work of trial in the bloody persecutions under the heathen emperors. And great was "the noble army of martyrs" who thus sealed their testimony with their heart's blood, and evinced the truth and integrity of their love to Christ; while many professors failed to sustain that rigorous procedure, and shewed that they had "no root in themselves," and when "affliction or persecution arose for the word's sake," they were straightway scorched and withered. Next, under Constantine and the Christian emperors, the trial was changed from the extreme heat of summer to the excessive cold of winter. The chilling influences of

worldly prosperity fell upon the Church like the fleecy snow, soft and beautiful, but cold. The piety of multitudes, which would have resisted, in stoutness of will and party-passion, all the fervors of opposition and tyranny, yielded to this new process of temptation. It became evident, as Bishop Hall expresses it, that "the devils of prosperity are both more subtle and more dangerous than those of adversity."

During the middle ages, the Church was deluged by a flood of corruptions, which almost drowned out the sacred fire of truth, still glimmering in feeble sparks upon her altars. The devil hacked at God's olive tree, with axes whose helves were formed of apostate branches broken off from the tree itself; till it was left almost a leafless trunk, scarce able to revive but by mighty miracles of grace. Few there were, in those ages of trial, who successfully withstood the contagious and pestilent night-air of that moonless and cloudy season of darkness. And when the morning light of reformation arose, there came still another and opposite trial to such as claimed to be the people of the Lord. As in the times of popish darkness and cruelty, the want of Scripture light evinced how little it was desired or cared for, so at the dawning of reform, the returning light found with many only such welcome as the day-star receives from the owls, and the bats, and the swarthy night-birds of prey. Others awoke and responded to the first glance of the heavenly rays, in such manner as to prove them the children of the light and of the day. Popish persecution, too, with a madness which even exceeded the rage of pagan persecution, became "drunk with the blood of the martyrs" to whom the love of Jesus was dearer than a thousand lives.

Then came a period in which the reformed religion was once more subjected to the insidious and deadly trial of political prosperity. As a state-religion, the tool and the toy of the civil government, it soon lost its life and activity. It stagnated in motionless pools, and on shallow marshes, till it gave forth a breath impregnated with disease, instead of diffusing the elements of health through the fresh and breezy air. Still later, the effects of the ardent cultivation of natural science, and of the pursuit of its material benefits, have generated a passion for wealth and luxury, which is most hostile to that simple-hearted piety whose life is faith in the unseen and the future. Thus an infidel

feeling has widely infused itself into the public mind ; and very many have made it manifest that they have less relish for the bread of heaven than for the loaves and fishes of this perishable world. "The cares of this world, and the deceitfulness of riches and the lusts of other things entering in, choke the word, and it becometh unfruitful."

And now, since the opening of the present year especially, a new and stronger trial seems to be just ready for the Church of God, as perhaps the last proof by which the fidelity of its members may be attested. The outburst of the recent French Revolution, and the consequent agitation throughout the old world, which like an earthquake has unsettled all the ancient foundations, and thrown down the walls of unjust privilege and exclusion, has apparently opened the door for such efforts to spread a pure Christianity, as has not been opened since the days of the apostles. Never has there been so loud a call to this great duty of our religion, the propagation of the true faith, as the Providence of God is now uttering in the ears of all such as have solemnly professed to make his will the law of their life. His mighty angels who are executing his decrees upon the old seats and strong-holds of darkness and delusion, are calling as with trumpet-tones, upon the saints of God to rush in with the torch of gospel truth, and to take possession in the name of Him who is "the Light of the world." The emergency demands of the people of God such unprecedented sacrifices and self-denials, such devotion of purse and person, of goods and hearts, of action and passion, in the promotion of the gospel, as has not been known in a thousand years. Here is to be a new and severe test of the genuineness of Christian character. The professed piety of this age must choose between selfish indulgence and personal aggrandizement, and the exertions which these stirring times require. On one side, God is placing the talents, resources, and possessions of the professing Christian ; and on the other, is arrayed the prospect of a world just ready to perish for lack of the knowledge which that Christian, in union with his brethren, may impart. Here the disciple now stands between his means of worldly comfort and the precious opportunity of doing incalculable good, while his divine Master, pointing at the possessions entrusted to that disciple's stewardship, is urging the question ; " Lovest thou me more than these ? "

Oh, can that Christian hesitate to cast himself, with all that he hath, in joyful consecration to the Saviour's service, at those feet whence drained the blood of redemption? Alas, if he hesitate; that reluctance whispers his condemnation, and threatens to expose his profession as hollow and heartless, and his hopes of salvation as groundless and insincere.

And verily, the disciple who shall cheerfully submit to this last trial of his faith, and gladly bestow his inheritances and his earnings to meet this solemn emergency in human affairs, and to help the anxious and excited nations in finding the liberty and peace of the gospel, may eagerly hope for the triumphal advent of his Lord, and may expect to "abide the day of his coming," and to "stand when he appeareth."

REV. THEODORE CLAPP'S SERMON ON HELL.

REV. Mr. Clapp of New Orleans, on the Sabbath, March 19th, 1848, preached a "Discourse on Hell," which was published in the New Orleans Picayune. The discourse has made some noise. It has been noticed by the secular and religious press. It has been copied with marks of approval in the Universalist prints of Boston. We propose to notice both the author and the production.

Who is Rev. Theodore Clapp? He is a preacher of the Unitarian stamp, in New Orleans. For more than twenty years, he has distinguished himself as the champion of the "liberal" and pleasure-loving portion of that city. We hear of him, in 1835, preaching, on the Sabbath, in favor of theatres and other places of amusement; an account of which may be found in the Boston Recorder, Vol. xx. No. 3. Not far from this time, he became an open advocate of Universal salvation. The fact was noticed by all the Universalist papers of that time. Great rejoicings followed the annunciation that Universalism had an open advocate in the "crescent city." Mr. Clapp has never, we believe, formally joined the sect of Universalists. But he has long been identified with them, is claimed as their champion at the south, and undoubtedly serves them better than if he were in

the denomination. Some years ago, when he visited Boston, the fact was announced in the Universalist organ, and his movements were reported. A short time before he preached his "Discourse on Hell," he was in Boston. He visited the head-quarters of Universalism, and the fact was duly announced to the world.

That an avowed Universalist should preach against hell, is not so very wonderful. No wonder is excited when such sentiments fall from the lips of Ballou and Balfour. No one takes the trouble to read them as they appear weekly in the journals of Universalism. Indeed the same sentiments have been before the public for more than twenty years, while no one has thought them of consequence enough to be noticed. Mr. Clapp's distance from us, the fact that his Universalism was not generally known to the community in which he lives, and the novelty of such doctrine coming from one who was supposed to agree with the general opinion of Christians on this subject, are all that attract attention to this recent performance. No mean test this, to indicate the standing of Universalism in this region, where, for fifty years, it has been "fat and flourishing." The sermon contains no new thought or sentiment. The principal Universalist paper in this city, of May 6th, says: "The doctrines advocated by Mr. Clapp, are the doctrines of Balfour's First Inquiry, and have been before the public for *more than twenty years*." We can consider them in no other light than as a revival of the exploded notions of Balfour and Ballou. Mr. Clapp's standing does for these notions what their authors have never been able to effect.

We pass to the performance. Mr. Clapp attempts, in his introduction, to excite the prejudice of his hearers against the doctrine he is to oppose. He calls it bad names. He misrepresents it; he expects, he says, to be persecuted for the open avowal of a doctrine he has held in secret, so the sermon informs us, for thirteen years. He magnifies his courage in speaking out so boldly, in defence of a sentiment so welcome to the ungodly and the vile in all ages. He expects "scorn and obloquy, bristling spears and bayonets." He is not sure, that his *Christian* character will be able to stand "before the storm of popular prejudice." But enough of such rhetoric; let us look at the argument.

The preacher informs us, that, on the subject of Hell, he has made the most minute and thorough investigations. "I have

read every chapter and verse of the original Bible from Genesis to Revelations." This may be so: but, for such a purpose, it was a useless toil. He wrote with Balfour's "First Inquiry" before him, taking from it section by section, and argument after argument, copying capitals, italics, and errors, quoting Campbell and Stuart where Balfour quotes them, citing just as much, just the same, for the same purpose, using Balfour's arguments in nearly the same words, hurling Balfour's defiance at the orthodox, repeating Balfour's challenge to all the world. Mr. Clapp's profound research has brought forth little new fruit. He assures his hearers, that the sources of his knowledge on this great subject of hell "are quite inaccessible" to them. That will depend upon their poverty. Fifty cents will open to them the mine of wisdom and knowledge from which Mr. Clapp drew such treasures. That small sum will purchase Balfour's "First Inquiry;" and upon reading it, Mr. Clapp's hearers will be tempted to exclaim with the Queen of Sheba: "The one half of the greatness of thy wisdom was not told me." Or perhaps, like that son of the prophets whose axe-head "flew off the handle" into the water, he may cry out: "Alas, master, for it was borrowed!" And Mr. Balfour, poor old man, who has, as he has publicly said, "been tempted to curse the day he ever published a Universalist book," who, like Babylon's merchants, is in great distress because no man buys his merchandize any more, who is poor, old, and neglected; he will be very glad to dispose of the balance of his edition to enlighten the people of New Orleans on a subject they so much dread, in respect to which he so soon will have incomparably better personal knowledge than he has now.

Let us hear Mr. Balfour himself. In a very ungrammatical communication, published June 3d, 1848, he says:

"In reading this sermon, some may be tempted to say, it is a brief abridgment of my 'First Inquiry' on the same subject. No person, who reads both, can help seeing, that what we both say about *Sheol* in the Old Testament, *Hades*, *Tartarus* and *Gehenna*, in the New, and rendered *hell* in our common English Version of the Bible, are for substance the same. He refers to the same texts of Scripture, quotes some of the same writers, appeals to some of the same facts given in my book, and our ideas and language are similar. And he accords with my views, given to the words rendered *eternal*, *forever*, and *forever and ever*, in our Common Version. Mr. Clapp does not detail all the proofs I give in my book, nor could this be expected in a short sermon. But he states *briefly* what can be proved from the Bible.

He informs us, that his doubts about the common opinions about *hell*, began in the year 1824, some years after my book was published, and for ten years continued his investigations. It is a curious *coincidence*, that two men should examine the same subject, unknown to each other, and so far apart, should so much agree in their investigations about *hell* as mentioned in the Bible. And it is rather *strange*, that I should not know Mr. Clapp, at New Orleans, had investigated this subject, until I read it in his sermon in the year 1848. Twenty or more years, was too long to conceal such important information from mankind."

The simple fact is, that Mr. Clapp has been indebted to Mr. Balfour for all he says on the subject of hell; but has not had the honesty to give Mr. Balfour the credit. The ground assumed by Mr. Balfour, and quoted by Mr. Clapp in his sermon, is this, that "Sheol," rendered hell in the Old Testament of the common translation, does not mean a place of punishment; that "Hades" corresponds in the New Testament to "Sheol" in the Old; that as "Sheol" does not originally mean a place of punishment, "Hades" does not; and that, therefore, neither in the New Testament nor the Old, does the term hell designate a place of punishment. Suppose we reverse the argument. The Jews believed in a place of endless punishment. That faith was as common as their faith in the existence of God. Jesus Christ found this the general belief among them. "Hades" was the state of the dead, but to the lost was a place of endless silence. Jesus gave some plain instructions on this subject, in Luke, xvi. Two men died in one city, the one very rich, the other very poor. The rich man went to hell, the state of the dead, as all allow. The Jews believed it; and Balfour admits, that Hades could not be entered till the man was dead; it was his abode *after death*. Mr. Clapp quotes the same from Balfour. Into the place of departed spirits this rich sinner enters. But he does not find it, as the doctors taught, — a world of silence, but of torment and flame, — of torment admitting no relief, — of torment which timely repentance in his lifetime would have averted. Such was Christ's teaching in respect to Hades. He did more. He asserted that "Moses and the prophets" had taught the reality of future suffering, and the way to escape, so clearly, that any one who would resist their teaching would reject the message of one who should arise from the dead to warn them of that "place of torment." If Hades and Sheol mean the same thing, then

what Jesus taught in the New Testament had been previously taught in the Old by "Moses and the prophets."

Mr. Balfour, and Mr. Clapp in quoting him, commit the same error in regard to Gehenna. They attempt to shew what the inspired writers in the New Testament mean by "hell-fire" and the "damnation of hell," by attempting to shew what the word Gehenna was derived from some hundreds of years before the time of Christ. We have to do with its meaning as Christ used it, and as it was understood in his day. Did Jesus mean to teach that after God had destroyed the body he was able to destroy the soul in the valley of Hinnom, on the south side of Jerusalem? Did he mean to teach his apostles, that, if they were not faithful to death, he would cast them into hell-fire at the destruction of Jerusalem, when he knew that but one of them would be alive at that event, and he alive only by the express word of Christ? Did the apostles in their teachings and warnings to Gentile Christians threaten them with danger from the sacking of a city more than a thousand miles from them, whose loss or preservation would affect them no more than the fall of Canton would affect us? No man, with whom it is worth while to reason, believes any such thing. The inspired writers used these expressions in the sense in which all used and understood them in their time, and not in their original or primitive signification.

It is not enough to know what a word may have meant in one age of the world, or what it sprang from. Words are arbitrary signs. We are concerned to know in what sense a word was understood at the particular *time* when it was used. Who rejects the Bible doctrine of heaven, because the word "heaven" originally meant the atmosphere, and nothing more? Who, if pronounced in public to be a "knave" would accept the apology, that in King James's time, the word meant no more than a servant; or that still earlier, it meant only a boy or young man? What farmer would be known as a "villian," because the term originally denoted a villager? As Mr. Clapp refers often to Dr. Campbell to sustain him in his etymology, we commend to his attention the following quotations. "Etymology is but a dangerous guide; and though always entitled to some attention, is never, unless in the total failure of all other resources, to be entirely rested in. From her tribunal there lies always an appeal

to *use* in cases wherein use can be discovered, whose decision is final, according to the observation of Horace." "Etymology seems to be a favorite with many modern interpreters, and the source of a great proportion of their criticisms. And indeed, it must be owned that, of all the possible ways of *becoming a critic in a dead or a foreign language, etymology is the easiest. A scanty knowledge of the elements, with the aid of a good lexicon and a plausible fluency of expression, will be sufficient.*" *

Mr. Clapp reproduces the arguments and language of Mr. Balfour in respect to the duration of future punishment, arguing that "everlasting" does not mean everlasting, and that "eternal" does not mean eternal. The argument bears just as strongly against the existence of God, and the duration of future happiness. Jesus used no stronger words, and no other words, to set forth the eternity of God, than he did to set forth the eternity of punishment. Both stand or fall together. No respectable critic has held any other view than this, that the word rendered "everlasting" signifies the longest period during which the object to which it is applied can exist. If it be God, it means strict eternity; if it be the soul, it means as long as the soul shall exist.

The result of all such criticism as that offered by Mr. Clapp, is to prove the sacred writers either incompetent or dishonest. Jesus Christ, when he came to the earth, found among the people to whom he was sent, the very doctrine Mr. Clapp attempts to prove to be dishonorable to God and baneful to man. The Saviour knew how prevalent it was among his hearers. He did not refute it,—he did not correct their notions on hell. He confirmed and strengthened them, and added to the terrors of their most appalling views of future punishment. He was, if Mr. Clapp may be believed, either an incompetent or a dishonest witness to the truths of religion.

The eternity of future punishment, for Mr. Clapp does not profess to deny future retribution, rests on no single name, adjective, phrase, chapter, or book, in the Bible. The proof runs through the entire revelation. The truth is asserted on almost every page; and as often as future retribution is presented, the duration attends it. The penalty of sin is said to be the "second

* Campbell's "Four Gospels," etc. Vol. I. P. 175. Boston. 1824.

death." The loss of the soul is final, and is to be in hell. The rejection of Christ is to be followed with "eternal damnation." It is described as "everlasting shame," "death without mercy," and "everlasting destruction." The characters excluded from mercy, are excluded for ever: "I *never* knew you," — "shall *never* see life," — "shall *never* enter the kingdom of God," — "*perdition* of ungodly men," — the just and unjust at the resurrection of the great day to be so still, — no future probation, no mediator, no relief from the world of torments. The common every day teaching of Christ, as recorded by the Evangelists, is to the same purpose: "Shall be in danger of eternal damnation," — "of hell fire which shall never be quenched," — "Ye cannot escape the damnation of hell," — "shall never be forgiven," — "depart ye cursed into everlasting fire." If Jesus, all this while, was a Universalist, then he was all that his enemies asserted of him; and illustrates all we have ever said of the moral character of that system of lies.

Like most men who stand in the place of Mr. Clapp, and proclaim such sentiments, he seems to feel the force of the moral objections to his views. He takes special pains to magnify the moral power of his own preaching. He says: "I can only say, that the laws of retribution advocated in this Church are more strict and efficient than those maintained by any other pulpit of this city. If all *believed really what* we teach about punishment, then all would be Christians, — then all the loathsome forms of moral evil would flee away from the sight and hearing of a world's redeemed, emancipated, and rejoicing millions."

We have here the old story, "Universalism is a moral doctrine. It is a blessed faith, if men *can be made to live it out.*" This is the theory. Its practice is seen in the life of the ungodly and impious crew who shout its praise, in its irreligious influence, in its power to break up devout habits though strengthened by years, and in its ability to strengthen the hands of the vile and infamous by promising them life without repentance or virtue.

To strengthen the hands of the wicked, has been the business of false teachers in all ages. This work makes the heart of the righteous sad. As God is true, hell is no fable. No terms can be employed to express its terrors, so terrific as those by which God reveals it to men. He tells us, that "it is a fearful thing to fall into his hands." He tells us, that he is "a consuming

fire." He admonishes us to repent in our "lifetime," if we would escape the "place of torment." He warns us of that "death without mercy," of that blackness of darkness, of that unquenchable fire, of that undying worm, of that death in sin, death in hell, death without mitigation, to which the ungodly are exposed. He tells us of a hell where the collected guilt of the universe dwells. Though men try to disbelieve and hate it, still it is in the Bible, and the sinner knows it. Soon it will be near. He is a foe to his race, who seeks to hide it; an enemy to souls, who teaches them to despise it; and he who denies it, "maketh God a liar," and Jesus Christ "a deceiver of the people." Of such a doctrine it may be truly said: "Its name is BLASPHEMY."

TRANSLATORS OF THE ENGLISH BIBLE.

HAVING given rather full accounts of Bishop Ravis and Archbishop Abbot, we shall be more brief upon the six other members of the fourth company of the Translators, who were occupied chiefly with the Gospels, the Acts, and the Revelation.

RICHARD EEDES.

Dr. Eedes became a student of Christ's Church in 1571. He subsequently took his two degrees in arts, and two more in divinity. In 1578 he became a preacher, and arose to considerable eminence. In 1584, he was made prebend of Salisbury; and two years later, became canon of Christ's Church and chaplain to Queen Elizabeth. In 1596, he was dean of Worcester, which was the highest ecclesiastical preferment he attained. He was chaplain to James I. as he had been to the famous Queen Elizabeth; and was much admired at court, as an accomplished pulpit orator. In his younger days he was given, like some other fashionable clergymen, to writing poetry and plays; but in riper years he became, as the historian of Oxford says, "a pious and grave divine, an ornament to his profession, and grace to the pulpit." He published several discourses at different times. Dr. Eedes died at Worcester, November 19, 1604, soon after his

appointment to be one of the Bible-translators, and before the work was well begun. But let him not be deprived of his just commendation, as one who was worthy of being joined with that ablest band of scholars and divines, which was ever united in a single literary undertaking.

GILES TOMSON.

This good man was a native of "famous London town." In 1571, he entered University College, Oxford; and in 1580, was elected Fellow of All Souls' College. A few years later, in 1586, he was out in a shower of appointments, "with his dish right side up." He was, at that lucky season, made divinity lecturer in Magdalen College; chaplain to Queen Elizabeth, as was his friend, Dr. Eedes; prebendary of Repington; canon of Hereford; and rector of Pembridge in Herefordshire. Being a most eminent preacher, Dr. Tomson, in 1602, was appointed Dean of Windsor; and in virtue of that office, he was Registrar of the most noble Order of the Garter.

In his part of the translation of the Bible, Dr. Tomson took a great deal of pains; and never was learned labor better bestowed, than in the effort to roll the stone from the mouth of the well of salvation, that whosoever will may come, and take of the water of life freely.

Dean Tomson was consecrated bishop of Gloucester, June 9th, 1611; and a year after, in June 14th, 1612, he died, aged fifty-nine. Thus is man like the flower, whose full bloom is the signal for decay to begin. It is singular that bishop Tomson never visited Gloucester, after his election to that see.

MR. SAVILE.

The only person bearing this name on the University records, at this time, is Henry Savile; a very renowned scholar, and who is probably the person indicated in the list of Translators as "Mr. Savile," being perhaps too well known to need any more distinct designation. Of Henry Savile an extended account might be given; but as there is no certain proof, though his position and reputation make it altogether probable that he was the person thus indicated, we shall speak of him but briefly.

He was born at Bradley, in Yorkshire, in 1549. He graduated at Brazen Noze College, Oxford; and afterwards became Fellow of Merton College. In his twenty-ninth year, he travelled on the continent, to perfect himself in literature; and, on his return, became tutor in Greek and mathematics to Queen Elizabeth. In 1586, he was made Warden of Merton College, which office he held with great credit for six and thirty years. In 1596, he was also made Provost of Eton. Toward the end of 1604, having declined all offers of promotion, whether civil or ecclesiastical, he was knighted by the king. In 1619, having lost his only son, he devoted his wealth to the promotion of learning. He founded and liberally endowed a professorship of geometry, and another of astronomy, at Oxford; besides which he made other valuable benefactions in land, money, and books, to that seat of learning. Sir Henry Savile died at Eton College, in 1622. He was one of the most profound and elegant scholars of the age, and published, at an expense to himself of eight thousand pounds, the first edition of the collected works of Chrysostom in Greek; "in which language," says honest old Izaak Walton, "he was a most judicious critic." He is styled, "that magazine of learning, whose memory shall be honorable amongst the learned and the righteous forever."

JOHN PERYN.

Dr. John Peryn was of St. John's College, Oxford, where he was elected Fellow in 1575. He was the King's Professor of Greek in the University; and afterwards canon of Christ's Church. He was made Doctor in Divinity in 1596. When placed in the commission to translate the Bible, he was vicar of Watling in Sussex. His death took place May 9th, 1615. These scanty items, which are all we have recovered of him, may serve to shew, by the offices he filled, that he was qualified to take part with his learned and reverend brethren in the great trust of rendering the Word of God into the English tongue.

RALPH RAVENS.

This must have been the vicar of Eyston Magna, who was created Doctor of Divinity in 1595. He died in 1616.

JOHN HARMAR.

A native of Newbury, in Berkshire. He was chosen Fellow of New College in 1574. He was appointed the King's Professor of Greek in 1585, being, at the time, in holy orders. He was head-master of Winchester School for nine years, and Warden of Winchester College for seventeen years. He became Doctor in Divinity in 1605. Dr. Harmar obtained all his preferment through the patronage of the potent earl of Leicester. He accompanied that nobleman to Paris where he held several debates with the popish Doctors of the Sorbonne. He published several learned works, and stood high in that crowd of tall scholars, the literary giants of that day. As crabbed Anthony Wood, the cynical annalist of Oxford, says of him, he was "a most noted Latinist, Grecian, and Divine." Of him too it may be said, that he was a fitting compeer with the worthies who have given the Scriptures in English to untold millions, past, present, and to come.

WELD'S ENGLISH GRAMMAR VINDICATED.*

THE writer of a review, made in the true spirit of a just and generous criticism, is a benefactor to the author, and to the public. He often enables the author to modify his work, and extend its usefulness. Without either claiming or disclaiming very decidedly such a spirit for the author of a "Review of Weld's English Grammar," published in the CHRISTIAN OBSERVATORY for July, we propose to make a few remarks on the same, and on the book reviewed.

The avowed purpose of the reviewer is to make "a simple statement of the *demerits* of the work." The Grammar is arraigned, tried, and condemned capitally, on six different counts.

* The Review of Mr. Weld's Grammar, which appeared in our last number, was furnished by a gentleman entirely disinterested, and fully competent for his self-imposed task. This reply is from the pen of a gentleman of the highest qualifications in regard to the matters in dispute. We leave our readers, with both sides of the question before them, to their own opinions thereon.

1. *Numerous repetitions.* 2. *Inaccurate statements.* 3. *Loose definitions.* 4. *Barbarous phraseology.* 5. *Important omissions.* 6. *Faulty arrangement.* These he claims to set forth as the characteristics of the book. If he has not done it, we are ready to testify that the failure is through no fault of the reviewer. He never ventures, except by mistake, across the line which separates merits from demerits. Such a plan, however, makes the review necessarily a one-sided affair; whereas, most things which have one side, have two sides. This book is an exception, unless the reviewer has some how or other overlooked the second side. His eye seems a microscope of high power, but with a narrow field of view,—too narrow to take in the general plan of the work, or to perceive the correspondence between the plan and its execution. It can see very small things, and magnify them into very large things. It can detect the small dust on the surface of a gem, while it overlooks the inherent qualities of the gem itself. When we come to look at these “demerits,” perhaps some of them can spare the prefix, and be transferred to the side of merits. In a land of enemies, the reviewer, by all gentle appliances, has won over to his side as many as he could.

The first count the culprit is charged with, is *numerous repetitions.* It is important to remark, that this grammar was made, neither for adults, nor for ready-made grammarians, but for young learners. The author manifestly kept this object in view. In estimating the character of the work, it is essential to do the same. A learner commences the study of English Grammar. His attention is first directed to the noun. Numerous illustrations and exercises are given. Then comes the verb illustrated in the same manner, so far as the present purpose requires. Out of these two essential elements of a sentence, a sentence is formed,—the simplest possible; as, *man walks.* Here is a subject and predicate, both simple. Around each of these may be clustered a great variety of modifying words, adjuncts, clauses, and dependent sentences, till the original simple sentence becomes compound and complicated. As the author of the Grammar progresses in his work, all these modifications are introduced one by one, and they are illustrated in the order of their introduction. They are made familiar by a great variety of practical exercises, more or less of which may be used, according to the age and capacity of the pupil, and the judgment of the teacher. These

exercises may not be interesting to one who has already learned ; but many trials have shown that they are so to the learner, and give ample exercise to his various faculties.

Such a plan brings the subject previously treated of under constant review ; and accounts for the repetitions, on which the reviewer lays so much stress. Take the noun, the instance set forth so fully in the review : " Every *name* is a noun." After some simple illustrations, it is said again, " The *name* of every person, object, or thing which can be thought of, or spoken of, is a noun." Subsequently, " A noun is the *name* by which every person or thing is called." And again, " The *names* of all persons, places, qualities and substances are nouns." Whoever will look at these in their connexion in the book, will see at once the reason for them. The definition is made up of the elements, which enter into the thing defined. These elements are first exhibited ; then, a definition deduced from them. It is presented under various aspects, with a view, no doubt, of making sure to the learner, not the mere words of a definition, but the idea they express. Every discriminating teacher well knows the vast difference between a flippant rehearsal of a definition, and the inwrought possession of the idea, which the words convey. In the examples given, the definition is one, though the form is varied ; just as an "excuse" may be "one" and "good," while the mode of communicating it may be varied indefinitely. Multitudes of experienced teachers differ widely from the reviewer, and consider this characteristic of the work as being a merit, instead of a "demerit."

This is the proper connexion in which to notice the sixth alleged characteristic, *faulty arrangement*. The smaller matters mentioned were corrected long before the review appeared. The arrangement of the work corresponds with the plan of the author, as already mentioned. If the plan is wrong, the arrangement is wrong ; but we claim for the plan, that it is the natural method, and therefore logical, and vastly superior to the arbitrary arrangement of the old grammars.

We come next to *inaccuracies*, another of the "demerits." Here one verb in the wrong number is pointed out, as a glaring inconsistency, also a difference of opinion between the author and his reviewer about nouns denoting *time*, *distance*, etc. Then several literal errors, which every body must know are typo-

graphical. Nearly one fourth of the whole review is devoted to alleged inaccuracies in orthography, although thirty thousand copies of the Grammar, have since been sold, in which the reviewer acknowledges they do not exist. Why so much labor should be bestowed on what is, at present, a nonentity, must be left to conjecture. Could it be because entities of the right sort were scarce? Or was it for some other reason?

Under the next class of "demerits" which "characterize" the work, the author may find one or two useful suggestions, for which he will no doubt cheerfully acknowledge his obligation to the writer of the review.

Next, "*barbarous phrases*" are said to "characterize" the work. Failing to find any in the *author's* text, the reviewer finds three in examples quoted for exercises. In one of them the article, *the*, is wanting before *Tippecanoe*. The other two have found a place in the works of reputable writers, and are examples of a construction which belongs to the language. Pray tell us what it is to "characterize" a work? It would seem that the reviewer can hardly agree with our standard lexicographers.

The only remaining class of "characteristic *demerits*" spoken of, is "*omissions*." An elementary grammar must omit many things, and treat others briefly. There is occasion here for sound judgment, and for some difference of opinion. On "minor matters," we presume the author and the reviewer would agree. On "the more important subjects," perhaps not.

We have followed the reviewer very briefly through the six classes of "demerits" which characterize the work. He says "there will still be much left." We concur in this most fully. The aggregate of all the letters, words, and sentences, those corrected and those not corrected, repetitions and all, which are summoned to sustain the six charges, would scarcely cover half a page of the Grammar.

We regret that this labor of love came too late to answer its most important purpose, as so large a part of the faults had been already corrected. There is some consolation however in "good intended," although the good we would, we do not. The delay is moreover pardonable. The book in the possession of the reviewer, was laid away among the trash for more than a year, as not worthy of notice; till the Boston School Committee made such an egregious blunder, as to think it the best grammar for

the Boston Grammar Schools. "The course of the Boston School Committee in adopting this book," says the reviewer, "was the occasion of our undertaking it," [the review.] He hunts up the book to see if his first impression is correct, and on examination, finds it more than confirmed. That this heresy spread no further, he undertakes to set forth the "demerits" of Weld's English Grammar, for the public benefit, and especially for the enlightenment of the Boston School Committee. We verily congratulate the poor innocents who compose this Committee, that such a kind-hearted champion among critics has come to aid their impotency, and illuminate their darkness.

It may be well enough for him and others to know by what "possible management or influence the book obtained their approbation." We have ascertained from reliable sources. It was on this wise. Several months ago, a mutual friend handed a copy of the Grammar to a well known gentleman and scholar in this city; with a simple request, that he would examine it, and suggest amendments for a future edition. This gentleman happened to be on the school committee; a fact, not known to the giver, at the time of giving the book. After this gentleman had critically examined it, he caused other members of the Committee to be furnished with copies for examination. It is an unquestionable truth, that the first suggestion of introducing this book originated with the Committee. The movement of the Book Committee in recommending it was first learned by the author when published through the newspapers. It was entirely a spontaneous movement.

This was the beginning, middle, and end, of all the management. One of the publishers once inquired of the writer of this article, whether it would be proper to do anything to favor its introduction. The reply was: "Keep away, and leave the book to stand or fall by its own merits." He acted accordingly. The result was, that after much deliberation, and opposing influence from without, Weld's English Grammar was adopted by a *unanimous* vote of the Committee.

Some imperfections are incident to most things. It is easier to detect them, than to prevent them. The best writers have failed to make their language so perfect, that criticism could not reach it. Witness the strictures of Blair and Cobbett, on Addison, Johnson, Watts, and others. Yet some imperfect things

answer very good and very important purposes. The sun has answered the purposes of a sun tolerably well, even since its dark spots were discovered. Weld's Grammar, with all its imperfections, will still, we think, do some good. It has met the approbation of thousands of committee-men and teachers, and the wants of many thousands of pupils. We learned not long since from a reliable source, that, since the stereotyped edition was completed last October, thirty thousand had been printed and sold; and that the sales were limited to this number, from the inability of the publishers to prepare more for the market. We trust that this demand will lead both the author and the publishers to feel, that an obligation rests on them to improve the work from time to time, so far as it is capable of amendment.

NEANDER AND STRAUSS.

THE American student will not remain long at Berlin, without seeking an introduction to Neander. Near the head of Charlotte Street, on the left, you find the entrance to his house; and if the hour of your call be the hour for reception of company, you find a ready access to his study. Out of the half-dozen or dozen in the room, you are at a loss to whom to make your address, till one of the number, in an old German *Schlafröck*, presents himself. You take him for the professor's servant, and immediately begin to speculate upon the physical extremities to which the working classes in Prussia must be reduced. You hand your letter. The waiting-man reads it, — probably this is the way in Germany; — he then extends his hand, and gives you a welcome in English! You find you have made a slight mistake. This man in untidy dress, half-combed, black hair, with a sprinkling of gray ones, — for he now lacks but one year of sixty, — is the veritable professor himself. If you measure a little over five feet, you are in stature just upon a level with him. His Jewish physiognomy excites no surprise, for he is by birth of the stock of Israel; and yet, despite of heavy eyebrows, timid eyes, and a sallow complexion, a decidedly benevolent expression lights up his countenance. One little peculiarity you will

be likely to remember, and that is the grasp, or rather absence of a grasp, of his hand. His arm you fancy to be an elongated, flaccid piece of cartilage. He seems to have no bones, no muscles. It is not strange then that he should have no manners. By this is not meant that he is unmannerly; but a negation of all manners, good, bad, and indifferent, is intended.

Neander shows more cordiality than could be expected from a recluse scholar, a student of antiquity; still he might like you full as well if you were done up in vellum, and labelled St. Chrysostom, or St. Bernard. Warm sympathies he has with the present, with living men, men who can converse, as well as with those who have written; but he looks at them far less in their personal and local, than in their philosophical, relations. No one can find fault with him for this, but it is connected with peculiarities of abstraction, which are strikingly singular. It is a current saying in Berlin, that, to this day, the professor cannot find his way alone to the University, although the distance from his house does not exceed the fourth of a mile. He never goes out, except accompanied by a sister, or some other guide. He is short-sighted, to be sure; but it is owing more to habits of severe and constant study, that he is so little observant of "the things that are seen." Indeed the sentence in the fac-simile under his engraved likeness is appropriate to his physical, as well as his spiritual, being: — "Now we see through a glass darkly."

In the lecture room, he always commences by taking up an old pen or quill, deposited expressly for the purpose upon the desk before him. This he twirls, twists, and snaps incessantly, till the lecture is finished. To this habit he is a perfect bond-servant. Having only a brief before him, he would not be able to proceed at all, without this monitor.

Opening any one of the many books upon his study table or study floor, you need not be surprised if *louis d'or* slip out, the half-yearly fee of some student who has a receipt for this payment, of which the professor has no recollection, and very little care. He really is not competent to take care of money or of himself. Either is liable, at any time, to be lost between the lids of a folio.

But this man, whose "bodily presence is weak and speech contemptible," is confessedly at the head of ecclesiastical historians, whether living or dead. No one has ever united to a minute and

comprehensive acquaintance with patristic learning, so much of noble philosophy and spiritual Christianity. His last work, which appeared in 1837, is "The Life of Jesus Christ, in its Historical Connection and Historical Development." It has already passed through four editions. The last appeared in 1845, from which an excellent translation has recently been made by Messrs. M'Clintock and Blumenthal, professors in Dickenson College, N. J. It is this work which occasions our present article. Its form and bearing cannot be perfectly intelligible to any who are unacquainted with the circumstances.

We must therefore leave Neander and Berlin for a time, and transport ourselves to Tübingen. In order fully to appreciate the historical and polemic position of the work before us, it would be necessary to take a survey of the origin and progress of Rationalism in Germany, from the period of Semler to the present Infidelity. This, whether philosophical or exegetical, as seen respectively in the "Wolfenbüttel Fragments" of Lessing, and the Commentaries of Paulus and his disciples, should come under review. But our space, if any space would, will not admit of that. It is, however, necessary to go back to the year 1835, and to the University just named. Then and there was matured a work which produced the deepest sensation throughout the literary world of Germany. It was the "Life of Jesus" by David Frederick Strauss. This man, having finished his preliminary studies elsewhere, proceeded to Berlin, in order to acquaint himself with the reigning philosophy of that capital. Hegel had just died, but his pupil Schleiermacher was in the prime of strength, laboring to harmonize Christianity and Pantheism. Strauss became his pupil. If any one is at a loss to know what the result of such an effort on the part of Schleiermacher, or rather of Hegel's philosophy in general, may be, he will find it thus summed up by Eschenmayer: "It is nothing else than a system of logic which strives to find expression in Christian truths. Hegel has a God without holiness, a Christ without spontaneous love, a Holy Ghost without a sanctifying power, a gospel without faith, a fall without sin, a sinful nature without demerit, an atonement without the forgiveness of sin, a death without an oblation, a community without divine worship, a freedom without imputation, justice without judgment, grace without redemption, religious doctrines without revelation, this world without the next, an immortality without

individual existence, a Christian religion without Christianity, — in a word, a religion without religion.”

Of this system, Strauss became a disciple ; and not only so, he avows himself an advocate of its extreme pantheistic views. With regard to immortality, miracles and morality, he believes as every consistent pantheist must believe. As for the first, he maintains, that “a life beyond the grave is the last enemy which speculative criticism has to oppose, and if possible, to vanquish.” In respect to miracles, he maintains, that “there is no right conception of what history is, apart from a conviction that the chain of endless causation can never be broken, and that a miracle is an impossibility.” How flexible his system of morals must be, we gather, in part, from the manner in which he attempts to harmonize a disbelief in the historical credibility of the New Testament with the propriety of holding an office as a Christian teacher. One sentence will furnish a clew : “Wherefore it is discourteous to impute a lie to a minister, who preaches on the resurrection of Christ, and who while he does not think this a reality as an individual sensible fact, yet holds for true the spectacle of the living process of the spirit which lies therein !”

In his opinions he has shown a fickleness, answering to the elasticity of his conscience. In the third volume of his “*Controversial Writings*,” he appears as a convert to animal magnetism ; and, in evident conflict with his previously published theory, thinks that the miracles of the New Testament may be accounted for from that quarter, and may hence have an historical reality. In the third edition of his *Life of Jesus*, he says : “I am not indeed, convinced that John’s gospel is authentic ; but I am equally no longer convinced that it is not so.” But in the fourth edition, he revokes the whole, and says : “In reviewing the volumes for a new edition, I found changes at which I was myself astonished, and by which I had clearly done myself injustice. In all these places the former matter has been restored ; and my duty in this new edition has chiefly consisted in this, — namely, in whetting out of my good sword the notches which I myself, rather than my assailants, had hacked on its edge.” At present, he does not concern himself so intimately as in former years, with the theological world. He has devoted himself to natural science, and perhaps to music ; for he some time since married a public singer, and commenced the composition of an

opera. Recently, owing to a family discord, the ex-professor and the "sängerinn" are reported to have parted company.

The prime lie of Strauss, as of every pantheist, or infidel, in respect to the Scriptures, is the assumed impossibility of miracles. A firm conviction of such impossibility he lays down, in the Introduction to the Life of Jesus, as indispensably pre-requisite, on the part of one who would examine the gospels impartially! The distinctive form which the infidelity of the work assumes is the mythical theory. And what is a *myth*? Bretschneider replies: "With Strauss it denotes a process rather than an idea. It means the way or manner in which unreal elements were thrown around the slender form of reality, in the rise and progress of Christianity."

This theory is not original with him. For substance, it may be found in Porphyry and Celsus, in Spinoza and Woolston. The merit of Strauss, — and a "bad eminence" it is, — consists in defining clearly what he understands by myth; distinguishing it from fable, falsehood, and everything else, and applying the theory rigorously to the whole evangelical history.

It would seem, however, that this choir-leader of the more recent infidelity has performed an important service to the truth. He has dealt heavy blows at the old Rationalism. With that he is nearly as much dissatisfied, as with the orthodox system. He not only admits, but proves, that the writers of the gospels actually believed miracles to have been wrought by Christ, and intended to be so understood. His great labor is, while destroying their credibility, to shew how they came by the impression.

The appearance of this work in Germany, as every one knows, produced a general sensation. In the course of three years three editions were called for, and the fourth not long after. Ten years since it was translated into French, as also into Dutch; although, in Holland, not allowed to appear.

But other circumstances contributed more than the contents of the book to its notoriety. Soon after its publication, the author was removed from his office at the University. After much controversy respecting him at Zurich, Switzerland, he was at length, in 1839, invited to the chair of dogmatic theology and ecclesiastical history in the University of that place. A commotion arose at once. The obnoxious professor was compelled to retire. This, however, did not prevent a revolution; for the outraged

people of the Canton rushed into Zurich, and overthrew the government. It could not be otherwise than that a work which raised such a storm should attract general attention, whatever the merits or demerits, the abilities or weakness of the author.

In Prussia, the minister of public instruction consulted Neander with regard to suppressing the book in question. He very suitably dissuaded from such an unwise interference of secular power, and addressed himself, in common with many others, to the task of bringing the book to the only bar at which it is properly answerable. The result we have before us in the "Life of Jesus Christ." To say that, in the main, this work answers the end contemplated by the author, that it augments his previous reputation for comprehensiveness of views, and depth of investigation, is only saying that which must impress every reader. Neander, in all his writings is earnest, and often discovers unction. He always aims to edify the church. In this last production of his, there is very little of the polemic. Indeed the reader who is unacquainted with the circumstances of its origin, would not mistrust that it was occasioned by the celebrated work of Strauss. In point of style he is inferior to the quondam pantheist of Tübingen. Strauss, for a German, is unusually clear. You know, generally what he means, as well as he does himself; which can be said of very few of our Teutonic cousins, particularly in the departments of metaphysics and theology. Neander, in all his works inclines to diffuseness. Perspicuity does not characterize any of them. One prominent defect of his, is an aversion to positive dogmatic statements. Creeds he looks upon as shackles, and eschews them more than heresy itself. He has cultivated, to an unusual degree, a benevolent kind of eclecticism, which does far greater credit to his heart than his head. He is too anxious to find something good in every system and every work of man's, and hence often goes much farther than Paul would venture, in apologizing for heresiarchs. Martin Luther would lay aside his gloves altogether in dealing with him. That stalworth impersonation of old Saxon roughness and straightforward good sense, would have very little patience with Neander in his tender and patronizing treatment of the "haters of God."

The translation of his Life of Christ, which we have referred to, is published by the Harpers of New York. As is true of nearly every book issued by that firm, this will have a wide circu-

lation. A popular work, in the common acceptance of that phrase, it will not be. The polemical and local circumstances, which, to say the least, have contributed to its reputation in Germany, do not exist here. Many perhaps, allured by its title and the author's reputation, and seeking edification, will purchase the work, read a few sentences, glance at a few more, and then lay it aside. All who have read the Life of Christ as written by Jeremy Taylor, by Fleetwood, and by other English authors, and who expect to find mere biography with homiletical paragraphs interspersed, will be disappointed. They will find a thorough, scholar-like, as well as religious, survey of the leading acts and instructions of our Lord. All who can appreciate such a performance, and have time carefully to peruse the work, will find it a valuable aid to the study of the evangelical history.

But the sounder part of our community will read this "Life of Jesus Christ," with full as much grief as satisfaction. Neander had his forebodings that such would be the case. "I am, notwithstanding, still afraid that some readers, unacquainted with the progress of the German mind, which has developed new intellectual necessities even for those who seek the truth believingly, may take offence at some of the sentiments of this book. Especially will this be likely to happen with those who have not been accustomed to distinguish what is divine from what is human in the gospel record." This anxiety of his, which is quite apparent in the Author's "Address to my Christian Brethren in America," is the most reasonable disquiet that can be imagined. Unintentionally, it is a far higher compliment than any of those which he *designs* to pay. Not only will the anticipated offence be taken by "some minds unacquainted with the progress of the German mind," but also by "some minds" not thus unacquainted. We profess to be among the number who are so far in the rear of German advance, as not to be "accustomed," or at any time able, "to distinguish what is divine from what is human in the gospel record." We have never met with a pair of transcendental wings which could bear us to the *standpunkt* where one may distinguish the component elements of the atmosphere of the solar rays. In spite of all modern developments, we confess that to this present hour we have experienced no "intellectual necessities" which compel us to take up any theory safer or better than this, that "all Scripture is given by inspiration of

God." We must admit a somewhat stubborn determination to regard, not only the gospel record, but the whole Bible, as a "sure word of prophecy," whereunto we suppose that we "do well to take heed, as unto a light that shineth in a dark place." In our way of looking at things, we take it, that "holy men of God spake as they were moved by the Holy Ghost."

Neander, however, by his "free development," has come to a different position. "But of this I am certain, that the fall of the old form of the doctrine of inspiration, and indeed, of many other doctrinal prejudices, will not only not involve the fall of the essence of the Gospel, but will cause it no detriment whatever. Nay, I believe that it will be more clearly and accurately understood; that men will be better prepared to fight with and to conquer that intruding infidelity against which the weapons of the old dogmatism must be powerless in *any* land." Now this is the queerest system of tactics we have ever heard propounded, — surrender the citadel to save the town. What would the good people of the Netherlands say to Hoch-Deutch counsellors who should recommend them to give up their "prejudices" in favor of their embankments; and very confidently affirm that the fall of the "old form" of their dykes would enable them all the better to resist the "intruding" of the North Sea?

We have yet to learn that the most satisfactory way of obtaining from a witness the truth, the whole truth, and nothing but the truth, is to waive the obligations of an oath or solemn affirmation, bid him say what he pleases, and then set the jury to distinguish what is true from what is false in the testimony. But the Germans cannot away with anything infallible and fixed, anything which may not be subjected to the crucible of their "higher criticisms," and which will not part with some portion of its bulk in the process. Accordingly Neander will have it that "whatever in this book [the New Testament] rests upon that *one foundation* than which none other can be laid, will bear all the fires of time; but the wood, hay and stubble which find place in all works of men, will be burned up." It is with no small interest that we watch the ordeal to which our German friends subject the lively oracles. The fire being kindled, by a pretty general consent, Moses and the prophets are cast into the flames. As for Matthew, only a few hesitate about the same destination for him. Mark and Luke certainly were not among the twelve; let

Nebuchadnezzar's servants take them ! Luther himself pronounced the epistle of James " an epistle of straw ; " and ere this holocaust to infidelity ceases, not a witness for Jehovah or for Jesus remains.

Some of the more compassionate of these *ober-consistorial-rathe* are content with the martyrdom of one or two merely. We may any day see a learned Doctor of Theology, taking the sacred volume in hand, proceed, in the utmost *sang-froid*, to burn out with his rush-light, a certain number of leaves ; or to apply the flame vertically, or perhaps char the beginning or ending of a book or two ; or, it may be, only smoke and deface a single page. " Let the wood, hay and stubble which find place in all works of men, be burned up," is the common maxim.

The Word of the Lord has been tried. Centuries of searching process has it passed through. Yet in view of all the scrutiny of avowed enemies, and the concessions of timorous friends, we regard it with more and more of confidence, from beginning to end, as gold,—pure gold, which no fire can tarnish or destroy.

OBSERVATIONS ON MEN, BOOKS, AND THINGS.

THE MOBS OF PARIS.—The present half-formed government of France has barely survived another of those tempests, which burst forth with such startling violence in that political climate. The tale of carnage and ferocity, in which even boys and men appear like fiends of darkness, recalls the horrors of 1793. By those horrors, such ardent lovers of liberty as Burke and Coleridge, were made to detest the very name of France. Coleridge's antipathy went to the most absurd extremes. He once said : " Your Frenchmen are like grains of gunpowder ; take them singly, and they are smutty and contemptible ; but mass them together, and they are terrible indeed ! " Protesting against this wholesale condemnation of the Gallic race, it is impossible for us not to feel the truth of the remark, so far as it applies to the excited masses whose " barricades " have become such slaughter-pens.—But let not the Christian look too despondingly on the outrages which have taken place, and may be again repeated. " The Lord reigns, and the devil is trying to ! " And Satan's failures help on the right and the good. Many remarkable effects followed the old French revolution ; such as the abatement of the undue influence of rank and title, the removal of a vast amount of religious bigotry, and a wide diffusion of healthful sentiment in regard to popular rights. And these present convulsions will be overruled to the greater eventual improvement and happiness of

human society. They who dread the violence of the revolutionary spirit, usually dwell intently upon the tragical incidents which have marked its course; forgetting that the incidental injuries are for the most part transient, while the beneficial consequences are perpetual. Says Macaulay, speaking of the revolution which brought Charles I. to the scaffold: "Many evils, no doubt, were produced by the civil war. They were the price of our liberty. Has the acquisition been worth the sacrifice? It is the nature of the devil of tyranny to tear and rend the body which he leaves. Are the miseries of continued possession less horrible than the struggles of the tremendous exorcism?—We deplore the outrages which accompany revolutions. But the more violent the outrages, the more assured we feel that a *revolution was necessary*. The violence of these outrages will always be proportioned to the oppression and degradation under which they have been accustomed to live." Macaulay illustrates this point by a fabling tale from Ariosto, of a fairy condemned to assume periodically the loathsome form of a serpent; and who avenged herself of such as then sought to injure her, while she rewarded, in her state of beauty and power, all such as afforded her pity and protection. "Such a spirit is Liberty. At times she takes the form of a hateful reptile. She grovels, she hisses, she stings. But wo to those who in disgust shall venture to crush her! And happy are those who, having dared to receive her in her degraded and frightful shape, shall at length be rewarded by her in the time of her beauty and her glory."—In the present dark and disastrous hour, we have need of all the encouragement we can obtain to keep up our hopes for France, and to enable us to pray in faith for the social and religious regeneration of Europe and the world. Perhaps we cannot better comfort ourselves, aside from the precious and assuring promises of the Word of God, than with the following sage and inspiring reflections of the great modern essayist we have been quoting. Let us trust that his words may prove as true of this present agitation, as they are of the preceding strifes and conflicts of freedom.

"There is only one cure for the evils which newly acquired freedom produces—and that cure is *freedom*! When a prisoner leaves his cell, he cannot bear the light of day:—he is unable to discriminate colors, or recognize faces. But the remedy is not to remand him into his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which have become half blind in the house of bondage. But let them gaze on, and they will soon be able to bear it. In a few years men learn to reason. The extreme violence of opinions subsides. Hostile theories correct each other. The scattered elements of truth cease to conflict, and begin to coalesce. And at length a system of justice and order is educed out of the chaos. Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the old story, who resolved not to go into the water till he had learnt to swim! If men are to wait for liberty till they become wise and good in slavery, they may indeed wait forever."

PRINCIPLES OF ZOOLOGY.—Professor Agassiz and Dr. A. A. Gould have prepared this book, which is published by Gould, Kendall & Lincoln. These names are full security that it is, in all respects, what it ought to be. It is wonderful that a book so overflowing with very hard names should be so lucid and intelligible. Whoso would know what sort of live creatures have inhabited this globe before us, as well as what kinds are now joint-tenants with us here, let him consult this volume. If it does not “open a new world” to him, it may open several old worlds, though none so comfortable to live in as this we now have. Let us, then, be more content with it as it is; for though it is rather a hard sort of a world in the main, it has yet “some pretty good pickings.” As good, old patriarchal Mr. Hallock, of Canton, Conn., used to say: “It is a very good world for the purpose for which it was made; though it is a miserable portion for the soul.” We observe with pleasure, that the volume before us, designed to be a text-book for our higher seminaries, contains nothing which can grate upon the feelings of the lovers of revelation.

REV. LEVI NELSON'S LETTER.—We have here a large pamphlet addressed to the Theological Professors at New Haven. It is a tough question, in solving which many an unhappy metaphysician has cracked the skin of his brain, How can the existence of moral evil in the creation be reconciled with the absolute perfection of the Creator? The New Haven divines have undertaken to vindicate the character of God by means of a hypothesis. “And what sort of a thing is that?” quoth he that sitteth in the seat of the unlearned. A hypothesis is a *supposition*—a something *placed under* what is not understood, in order to account for its being as it is. And the New Haven supposition is, that God is not to be blamed for the existence of sin, because he may not have been able to prevent it. They do not directly assert that this supposition is true. But they try to prove that it may be true, and their whole system of moral theology is framed so as to match with it. Mr Nelson is quite indignant that they should rest the honor of God entirely on a mere supposition. He evidently thinks that this hypothetical way of speaking is rather hypocritical, and he denounces it with caustic severity. We are inclined to the belief, that the gentlemen to whom this vivacious epistle is addressed, will not compliment it with a formal reply, but will leave “more expressive silence to speak its praise.”

PROCEEDINGS OF THE ANTI-SABBATH CONVENTION.—A copious report of the sinful fooleries of this assemblage, which took place in the month of March, has been issued by authority. No one was then allowed to speak, unless to say “Amen” to Garrison's resolutions; but it was loudly promised, that other conventions should be speedily called in abundance, wherein the friends of the Sabbath should be allowed to have freedom of discussion. We were quite certain, at the time, that these promises were insincere; and, accordingly, there has been no such meeting since. As to the fidelity of this printed Report, we have only to say, that it carefully dresses up the ludicrous

proceedings of that noisy, crazy, and cankered crew, in a garb of decency and order. The debates of Friday forenoon, on their own gag-law, are disposed of in five lines; though they occupied several hours, and, more than any other part of the proceedings, illustrated the domineering impudence of the leaders, and the pliancy of their slender tail of followers. To make up for this omission, there is an appendix of sixteen pages, filled with most biting and sarcastic accounts of the transactions from the "religious press." The anti-Sabbath men are evidently thankful to be noticed in this way, rather than not at all. They are now sunken so far below contempt, as to exult in it as their highest attainable distinction. They are like the returned traveller, who boasted of having once pressed so near the carriage door of Louis XIV., that the "grand monarque" actually conversed with him. His envying hearers begged to know what his majesty said; and the traveller, with a little bashful reluctance, replied: "He told me that if I did not get out of the way, I should be kicked out!" Such are the compliments, which intoxicate the vanity of the expiring band of infidel reformers.

PETER SCHLEMIHL IN AMERICA.—This is a marvellous book. We strongly recommend it to all those serious people, who nevertheless take enjoyment in exercising the gift of laughter, when they can indulge it with a good conscience. We think favorably of that sort of exercise, at right times and places, and at the expense of lawful sufferers. We can almost accord with the remarks of Dryden: "After all, it is a good thing to laugh at any rate; and if a straw can tickle a man, it is an instrument of happiness." But Peter Schlemihl is no straw. It contains something for every body. Of course, no one reader will be equally entertained or edified with every chapter in this large volume; but he must be a queer one himself, if he is not hugely pleased with the greater part of it. The author pours forth an astonishing profusion of knowledge and wit on all subjects. When he touches upon law, you are sure he must have spent his days at the lawyer's desk. If he takes up the subjects of disease and medicine, it seems as if he must have passed his whole life in looking at people's tongues, and feeling their pulses. But when he comes to treat of theological matters, you are confident that his whole strength must have been given to the ancient fathers and the modern divines. His satire is dealt with terrible, and yet diverting severity, not only on the follies of fashionable life, which he thoroughly understands,—but on Puseyism, Parkerism, old-fashioned Unitarianism, Fourierism, Popery, Swedenborgianism, Transcendentalism, Communityism, and Scepticism. The reader, for a long time, will suppose that he is perusing a string of satires; though, at last, the book turns out to be a sort of novel. The plot, however, is nothing; the author using the course of imaginary events merely as a chain, to whose links he appends his lively discussions. These discussions occupy at least nine tenths of the pages. His sentiments do not appear to be strictly Calvinistic, though very decidedly evangelical. In three or four instances, fashionable expletives of a profane character occur in the dialogues. For this unnecessary fidelity to actual manners, let the writer be sternly

condemned. It is also singular, that his favorite Christians, even the best of them, are represented as attending the ball-room, and partaking in its levities, though with no very apparent relish. Abating these unaccountable incongruities, the writer seems to be a man of sound religious principles, who writes from the resistless impulses of a full mind and a fertile wit.

THE CHURCH IN EARNEST.—Gould, Kendall & Lincoln, who have done so much to multiply good books among us, have given us another volume from the pen of John Angel James. It is a vigorous effort by one who had striven to do his part towards raising an "earnest ministry." He would rouse up the Church also to that earnestness whose spring of action is deep conviction of gospel-truth, and the fruit of whose action is that Christian diligence and activity in all duty, which is the highest triumph and noblest commendation of religion. Give us an earnest Church with an earnest ministry, and we shall see the kingdom of heaven at hand.

OLD TIMES.—The following advertisements are copied from the Boston News-Letter, and are matters of curiosity and interest. The first is taken from the Boston News-Letter, of May 25th, 1719.

"A likely Negro Boy about Fifteen years old, speaks good English, to be sold by Mr. Samuel Sewall, Merchant, Inquire at his Warehouse, No 24, on the Long Wharf."

The other is from the same paper, for June 1st, 1719.

"Two Negro Girls and a Negro Woman to be sold, Inquire at Mr. Faneuil's Warehouse in King Street, Boston."

The first of these noted merchants was nearly related to the family of a very excellent gentleman, whom the Liberty Party delight to honor, and have for years endeavored to place, as an anti-slavery candidate, in the gubernatorial chair of Massachusetts. The other, Mr. Faneuil, of King Street, now State Street, has immortalized his name by the munificence which has forever inscribed it on the "cradle of liberty." Those were "times of ignorance which God winked at;" but the true light has since shone so long and so brightly, that it seems almost incredible that the dark night of slavery once lowered over the passionately free city of Boston. According to the Roman poet, "Times change, and we change with them." Let us not be discouraged about the South. A hundred years hence, and such advertisements of the present day may seem as strange in Richmond, Charleston, and New Orleans, as the old scraps of antiquity now quoted appear to us. So mote it be.

A VATICINATION.—In the year 1840, a highly popular minister of Maine spent an evening at Washington, in social converse with the venerable John Quincy Adams. The conversation turned on France. The hoary sage expressed his firm conviction, that Louis Philippe would not be able to form a dynasty, and that no son of his would ever sit upon his throne. Mr. Adams thought, that Louis Philippe might possibly occupy his precarious seat during his lifetime; but that it was very doubtful. These predictions were not

uttered in view of any facts which had recently transpired; but were grounded on the philosophy of succession as developed in the history of France and of Europe. The clear-headed "sage of Quincy" had studied these matters, till he became a political seer whose foresight of public events exceeded the famous prophecies of Merlin and the Sybil.

"For old experience doth attain
To something like prophetic strain."

While the prophet lay in the capitol, sinking into his last peaceful sleep, the fugitive king was flying with his family to spend in exile the poor remains of life.

MONTHLY RECORD.

Rev. Dr. Bushnell at Cambridge.—The appointment of this gentleman to deliver the annual sermon, before the graduating class of the Unitarian divinity students at Cambridge, occasioned some surprise. On the Sabbath evening, July the 9th, in the Unitarian meeting-house, the discourse was delivered. It occupied two hours, and it was on that most important subject, which is the central truth, the heart, the most vital part of Christianity,—the doctrine of Atonement. To handle such a subject, before such an audience, and on such an occasion, was a matter which might well occasion a deep and trembling sense of responsibility to God. It was no time for the watchman's trumpet to give an uncertain sound. How far Dr. Bushnell cleared himself in this matter, we can tell better when the discourse shall be published. The reports are so incoherent and unintelligible, that we must wait for "the documents."

The General Association of Massachusetts.—The recent meeting of this body, at Chelsea, was chiefly remarkable for its unanimous action on the bearing of the common school system, as at present conducted, on the religious interests of the young. A highly respectable committee has been appointed to investigate the whole subject, and to report next year. By the statistical returns, it appears that there has been a small increase of churches, pastors and communicants. The churches reported are 442; pastors, 365; stated supplies, 50; communicants, 66,144; additions, 2,922; net increase, 659.

Park Street Church.—This important church is again without a pastor. Rev. Mr. Aiken, who has served for eleven years with great fidelity and industry, was dismissed by Council on the 11th of July. His resignation was made necessary by the state of his health. It is matter of universal regret, that one so esteemed and beloved should be removed from this field of labor. Wherever he may go, he will be followed by the warmest regards of all his brethren in this region.

Unitarianism in Boston.—In our January number, we described the feeble condition of most of the Unitarian churches in this city. For meddling with such facts, we were very severely handled, and the attempt was made to shew that some of these societies were quite prosperous. Among these, was the Second Church, in Hanover Street. That ancient church was rebuilt, two or three years since, on an elegant and costly plan. The effort was too great for the congregation. The pastor, Rev. Mr. Robbins, an amiable man, has resigned. It is understood that he will preach in some hall, to as many of his followers as he can gather around him. That splendid edifice is to be sold, by a vote of the Society. The steeple is one of the tallest in Boston, and while it was yet unfinished, some huge fowl, in passing over, alighted on it. The pastor, who seems to have taken it for a bird of *pray*, in his dedication sermon, “accepted the omen;” and alluded to the strange bird as “the bird of Jove!” This is not a subject to be *jovial* upon; but it seems probable that the old king of heathen gods is about to send some of his wild fowl, to make that property their *prey*. Others of the new meeting-houses of which there has been so much boast, are in a very precarious plight. The other Unitarian church in Hanover Street, has dismissed one of its pastors; while the other has relinquished both his salary and the charge of the pulpit. It appears by a recently published statement, that the income of that church will only allow of the employment of “supplies” from Sabbath to Sabbath.

ORDINATIONS.

- June 8. Mr. T. A. Weed, Mexicoville, N. Y.
- “ 21. Mr. Joseph Garland, Monument, Sandwich, Ms.
- “ “ Mr. Joseph Avery, Exeter Society, Lebanon, Conn.
- “ 28. Mr. Enoch Caswell, Salisbury, N. H.
- July 13. Mr. James H. Means, Dorchester, Ms.

INSTALLATIONS.

- June 9. Rev. John P. Foster, Sweden, Me.
- “ 15. Rev. J. J. Dana, South Adams, Ms.
- “ “ Rev. Thomas Jones, Grand Rapids, Mich.
- “ 21. Rev. John D. Smith, West Charlemont, Ms.
- “ 28. Rev. Ebenezer Newhall, Willsboro', N. J.
- July 6. Rev. James P. Terry, South Weymouth, Ms.

DEATH OF MINISTER.

- Feb. 15. Rev. Nathaniel Stone, Naples, Me. æ 76.

CHURCHES ORGANIZED.

- June 14. Fourth Orthodox Congregational Church, Worcester, Ms.
- July 11. Melrose Church, Malden.

TESTIMONIALS.

THE subscribers hereby express their conviction, that a periodical of the character of the **CHRISTIAN OBSERVATORY** is demanded by the wants of the religious community; and they heartily commend it to the members of evangelical congregations, and to all with whom their opinion may have influence. It is their purpose, also, to contribute to its pages, so far as their duties and engagements will permit.

N. ADAMS,	GEORGE A. OVIATT,
S. AIKEN,	AUSTIN PHELPS,
RUFUS ANDERSON,	GEO. RICHARDS,
EDWARD BEECHER,	WM. M. ROGERS,
G. W. BLAGDEN,	M. HALE SMITH,
EDWARD N. KIRK,	J. B. WATERBURY.

BOSTON, OCTOBER 29, 1846.

Manchester, Feb. 21, 1848.

I should do wrong to myself, did I not express my hearty approval of the **OBSERVATORY**. I love its thorough-going, unbending, Puritan character, its unflinching advocacy of the "old paths," and firm adherence to "sound doctrine" in these days of *slippery* theology. May it live and flourish, so long as there is work to be done for the defence of the truth.

B. F. NORTHROP.

THE subscribers, having been constant readers of the **CHRISTIAN OBSERVATORY**, can cheerfully recommend it to the Christian public as a sound, able, and judicious publication. It is well adapted to the times, and worthy of extensive patronage.

B. TYLER,
E. W. HOOKER,
W. THOMPSON.

EAST WINDSOR HILL, Jan. 10th, 1848.

Rev. Dr. Woodbridge, of Hadley, Mass.

The character, objects and execution of the **CHRISTIAN OBSERVATORY** are, in the opinion of the subscriber, such as to give it a just title to the warm and extensive patronage of the friends of evangelical truth, of the primitive order of the New England churches, of the junction of liberty with conservatism, and of practical and experimental piety.

JOHN WOODBRIDGE.

THE **CHRISTIAN OBSERVATORY** stands in the right place, having the widest horizon for its purposes in New England. It is built upon a good, solid, Puritan foundation; and below that, as I believe, "upon the foundation of the apostles and prophets, **JESUS CHRIST** himself being the chief corner-stone." But such an observatory, with all its advantages of basis, location and height, would be of little use without a competent and wakeful *observer*; and so far as I have been able to learn, the public think they have got the right man. He is, every month, pointing out to us some of the disturbing forces, which vex our system, and threaten us with "disastrous twilight." If any of these dubious "vestiges," which lie beyond our system, should conglomerate themselves into "wandering stars," I doubt not he will give us the elements of their orbits, and warn us of the danger. Some, perhaps, would be heartily glad to be rid, both of the Observatory and the Observer; but for myself, I hope that the one will stand as long as Bunker Hill monument, that the other will live a great while to announce the result of his observations, and that when he is transferred to a higher sphere, a worthy successor may never be wanting.

Pittsfield, Feb. 14, 1848.

H. HUMPHREY.

CHRISTIAN OBSERVATORY.

VOLUME FIRST.

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THE first volume of this work, for 1847, contains a series of articles on the Inspiration of the Bible; another on the use and necessity of creeds; another exposing the mistakes and misstatements, in disparagement of Orthodoxy, made by ex-president Quincy in his History of Harvard College; and another of lives and sketches of eminent Puritans. Besides these, there is a great variety of articles and reviews, none long, and many short and condensed, relating to subjects of religious and practical interest. The whole forms a handsome volume, combining utility with entertainment. It may be had, on application at this office, neatly bound in cloth, at very moderate terms.